plain declaration of Plato's being directly contrary to Plutarch's interpretation* and this Pi-theistic opinion, might also for a sufficient confutation of his second ground from the tenth JDe *Legibttsf* as if Plato had then* affirmed, that there were two souls moving the heavens, tin* one beneficent, but the other contrary ; becatiHc thin would be all one as to assent two goda, contrariiy minded to one another. Notwithstanding which, for a fuller answer thereunto, we shall further add, that this philosopher did there, first, only distribute souls in into good ami evil, those moral differences properly to that rank of beings, called by him souia, and first emerging in them, according to this premised

doctrine* TWV ctyaflwi* airta)})£**)(*} *Ktii* «ni' KaAtot*, *Km*

icaictoP jcew at^(MJv$_y$ SotciiW n iccif ctSijcw**, 8oul is till*

cause of good and evil, honest and dishonest, just and unjust-— But then, afterwards, making inquiry concerning the soul of the world or ireo, what kiad of soul that wan, he positively p. 898. concludes, that it was no other than a soul endued with all virtue* AH.

*wtjH@*yewa ifpfv* irctinra, *TVJW* it

ifroc TIJV

O ^i«$_f$ aXXa lie yf

^oucrav v)(*|F pttif vrtiouc

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soul* or the contrary, CLIN. O
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[4] I*. 000. ojirr.